The Glory of the Imperishable Mahamantra:

Śrī Kṛṣṇaḥ Śaraṇaṁ Mamaḥ

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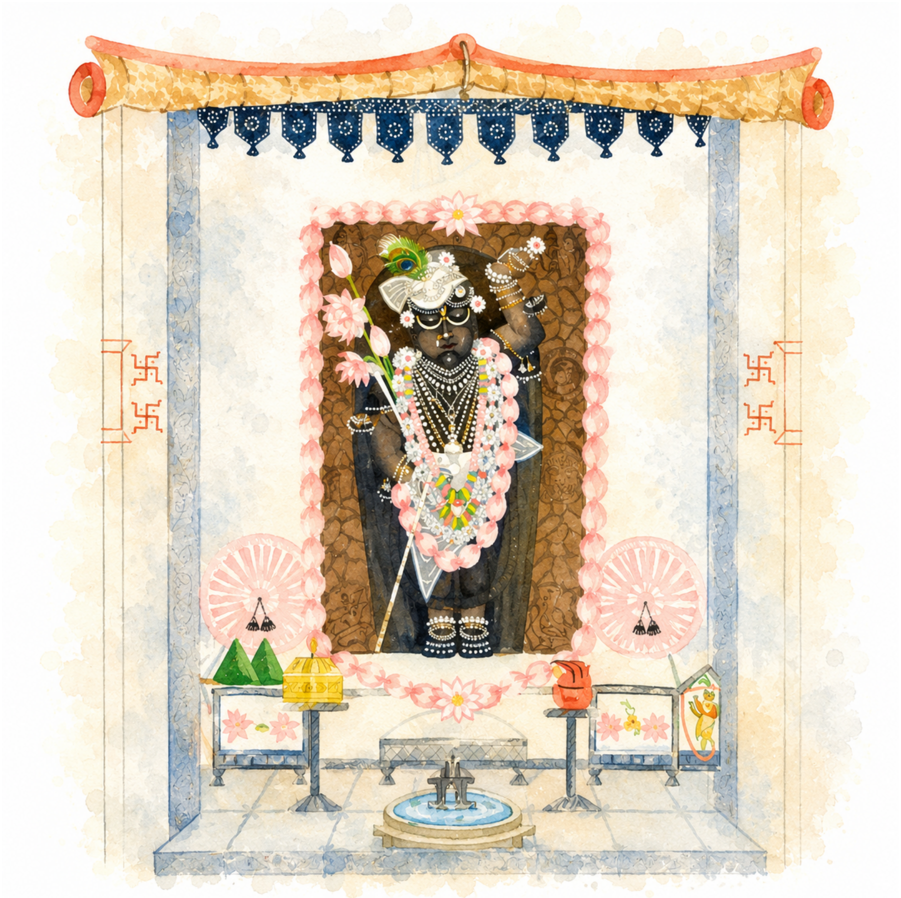

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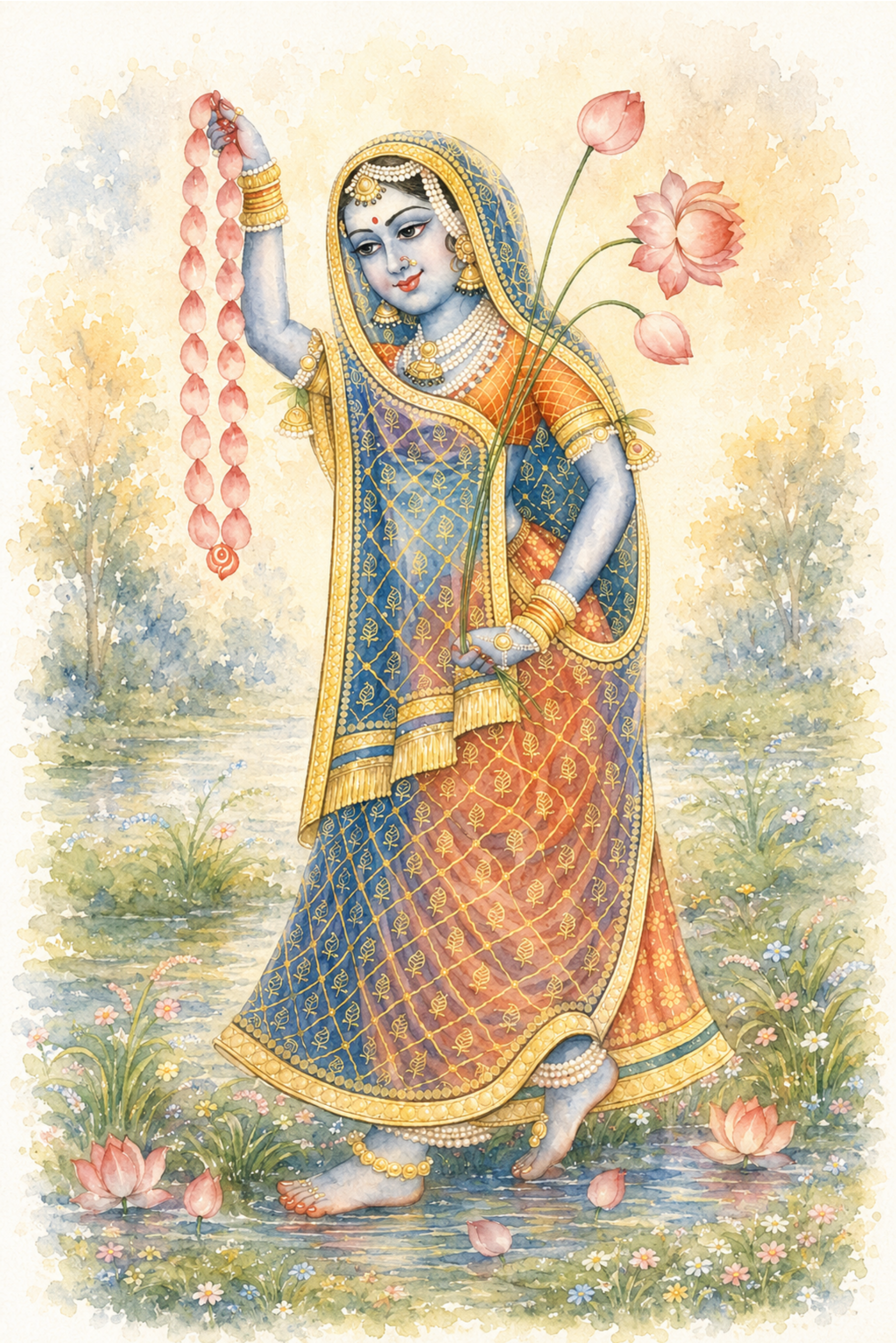

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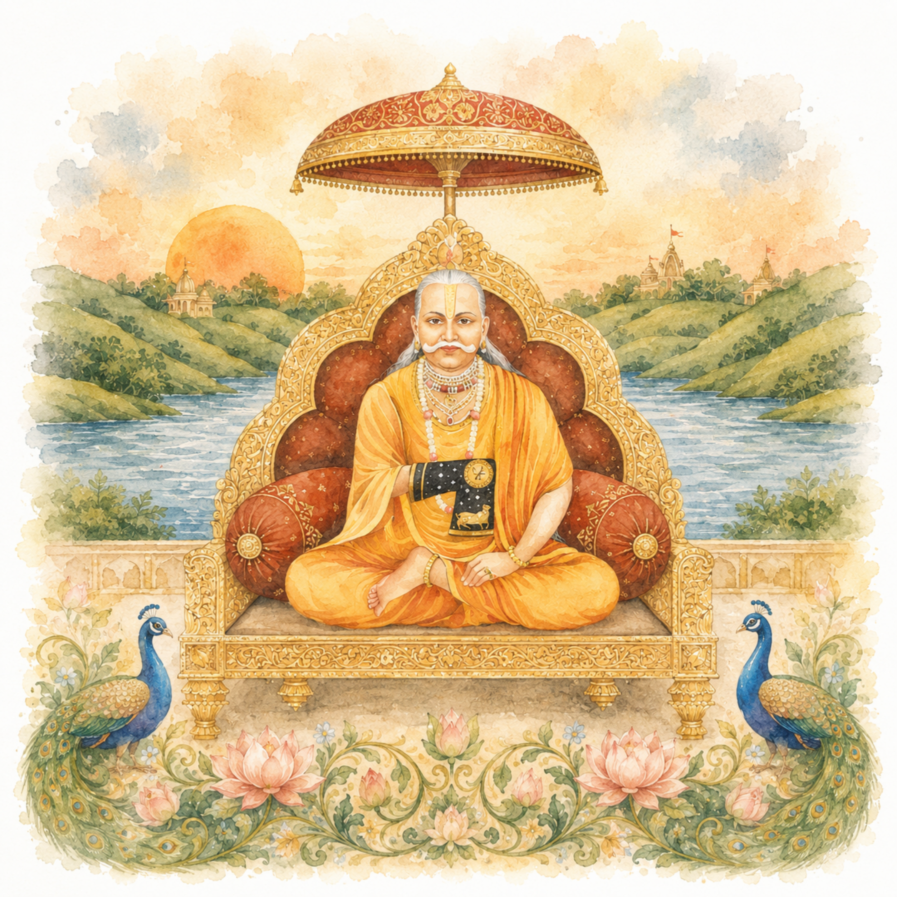

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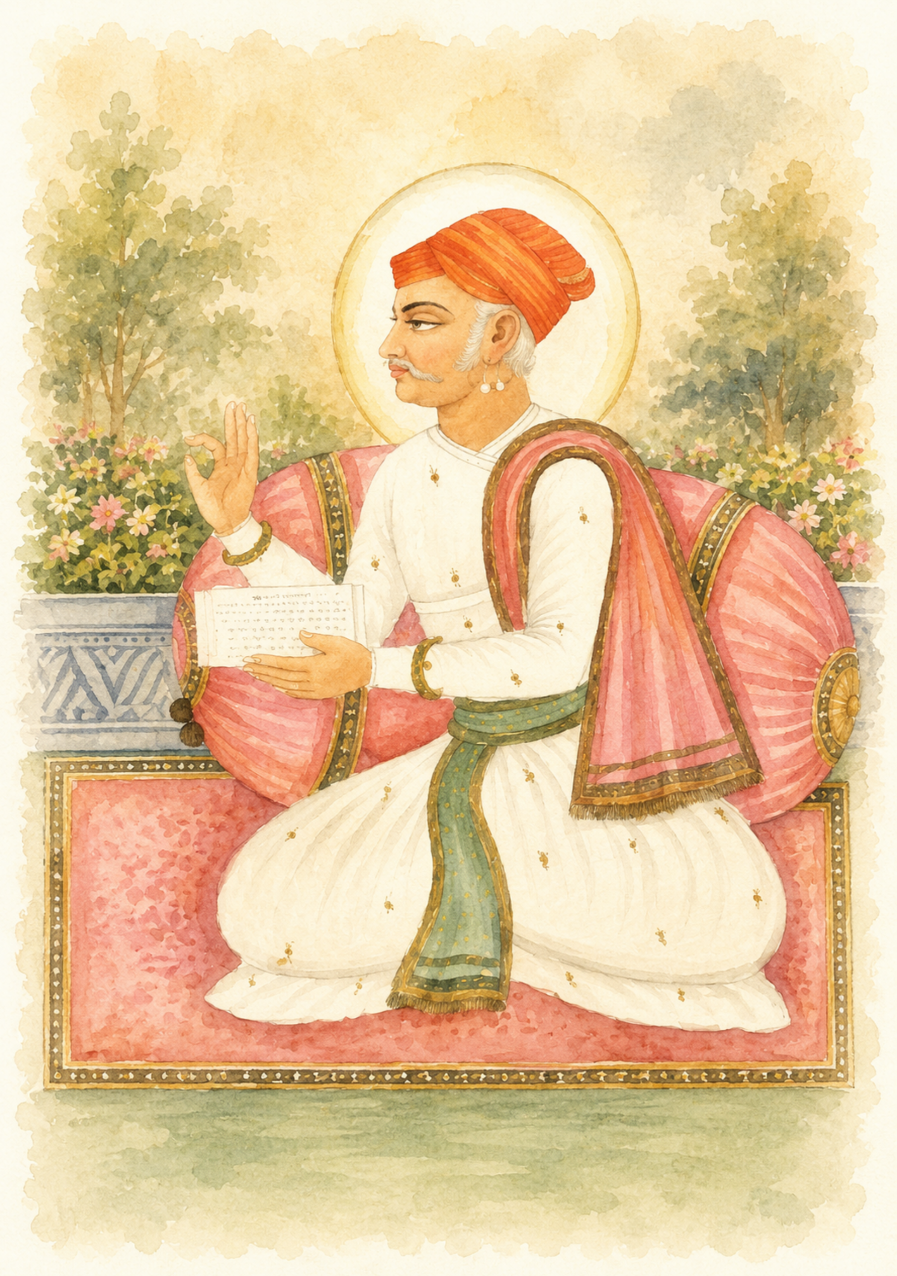
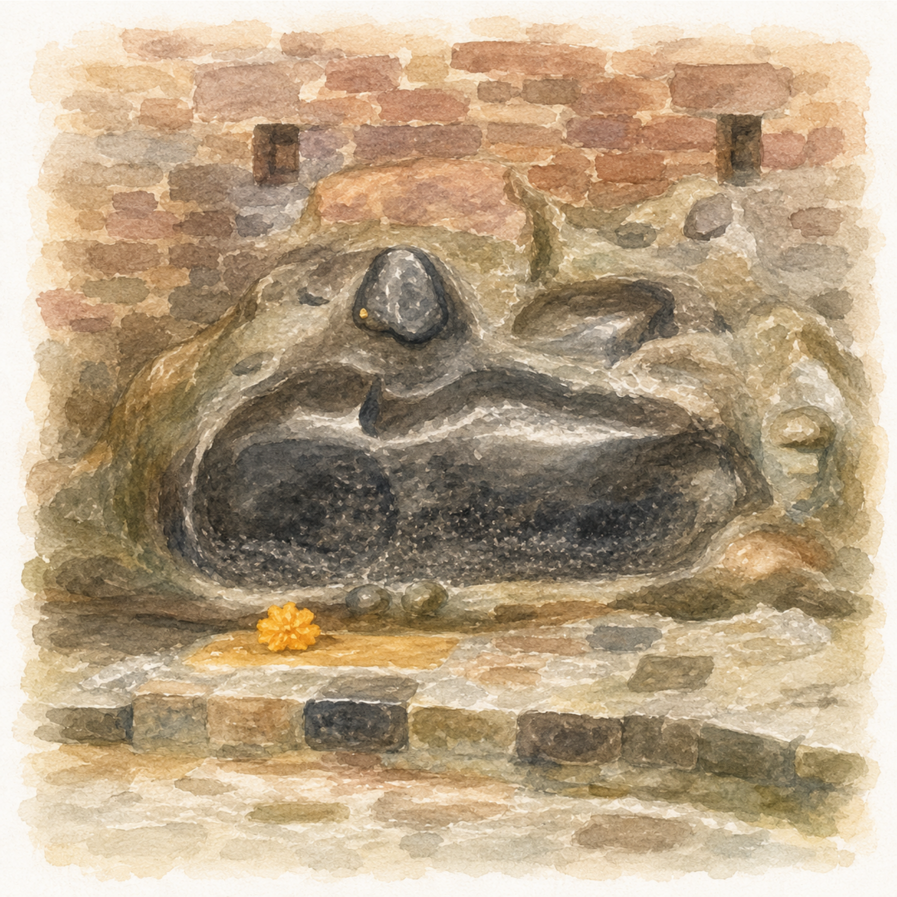


Shri Harirai Mahaprabhu



Shri Giriraji

Shri Giriraji

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Preface

After a deep study of the Vedas, the Shrimad Bhagavatam, the Gita, and the Vyasa Sutras, Shri Vallabhacharyaji gave this definite conclusion: that the Mahamantra “Shri Krishnaḥ Sharaṇam Mama” is the supreme medicine for all spiritual impurities of the Kali Yuga. In truth, the essence of his teachings is found in the famous poem “Navaratna” of the Shodash Granth, in whose concluding lines he says that the soul should constantly chant this mantra with humility and faith: “Tasmāt sarvātmanā nityaṁ Śrī Kṛṣṇaḥ śaraṇaṁ mama □ Vadadbhireva satataṁ Stheyaṁ ity eva me matiḥ □”

“Therefore, with one’s entire being, one should always say: ‘Shri Krishna is my refuge.’ This should be continuously uttered; such indeed is my conviction.”

Before discussing this Mahamantra, it is necessary to shed light upon the importance of Japa within the chain of religious principles. In Hindu methods of worship generally, and especially among the Vaishnavas, Japa occupies a special place. All religious teachers and spiritual masters have not only accepted its secret importance, but have also supported it. Their opinion is that “through Japa, man attains spiritual purity and his final liberation from spiritual bondage becomes assured.”

Its mysterious greatness is clearly expressed in the Gita: “Among sacrifices, I am the sacrifice of Japa.” In Japa—the constant repetition of the Divine Name—no form of violence is required. Through continuous practice of Japa, direct realization of God is attained. Therefore, Japa-yajna is the highest among all sacrifices, and in order to establish its supremacy, the Lord declared it to be His own form.

Japa is, in reality, a hymn of praise. Praise has been defined in various ways. According to one Western writer, “Praise is the expression of sincere, meaningful, and loving emotions of the soul toward its Lord God.” It is “the spontaneous manifestation of the heart’s highest aspiration—the stirring of that hidden fire trembling within the heart.”

While discussing praise, Acharya Gopal arrives at this important conclusion: “Praise is not merely a mental activity, nor merely an intellectual effort or an act of memory; rather, it is the uplifting of the soul in order to approach its Lord. A deep awareness of bodily weaknesses, mental disturbances, intellectual deviations, and spiritual crookedness; an intense inner realization of God’s all-sided perfection, of His readiness to hear the cries of the distressed and to take responsibility for the protection of the helpless—this alone is the cause of Divine praise. The greatness of praise does not lie merely in heartfelt utterances or the imaginative power of the mind, but in firm faith in the indescribable and inconceivable divine plays and miracles of God. In praise are contained humility-inspired self-surrender, the intensity of repentance, and faith within devotion. It is not verbal cleverness, but profound eagerness; not merely the definition of helplessness, but the sharp experience of the supreme necessity of refuge.”

If Japa is so important, then the question naturally arises: which mantra should a devotee take refuge in? Shri Vallabhacharyaji, the propounder of the Shuddhadvaita doctrine—who was acknowledged even by his opponents as the greatest and unparalleled teacher because of his discourses on Brahmavada and his victories over scholars of various philosophies in scriptural debates—declared that God-devoted persons should establish their faith only in Krishna, because He alone is the Supreme Brahman: “Paraṁ brahma tu kṛṣṇo hi.”

In Siddhanta Muktavali, he clearly and decisively declares: “Natvā hariṁ pravakṣyāmi Sva-siddhānta-viniścayam ▯ Kṛṣṇa-sevā sadā kāryā Mānasī sā parā matā ▯”

“After studying all systems of philosophy, this is my firmly established conclusion, which I proclaim in unmistakable words: man should always serve Krishna alone, and among all forms of service, mental service is considered supreme.”

In Antaḥkaraṇa Prabodha, he says: “Kṛṣṇāt paraṁ nāsti devaṁ vastuto doṣa-varjitam.”

“Other than Krishna, there is no deity completely free from defects, that is, full of perfect bliss.”

In Krishnashraya, he repeatedly states that Krishna alone is the protector of all beings. From these verses it is clear that the principle of Krishna worship—which Vallabhacharyaji strongly supports—is not a product of imagination, but the result of deep study of religious scriptures and systems of philosophy.

Therefore, it is appropriate that this subject be studied in three parts with the support of well-known religious scriptures: Krishna alone is the Supreme Brahman, The greatness of His Name & Surrender

Shri Krishna Alone is the Supreme Brahman

“ I am the father of this universe, the mother,
the sustainer, and the grandsire.
There is nothing whatsoever beyond Me or superior to Me. ”

The Vedas

The following lines from the Rigveda are important: “In the form of Krishna we surrender ourselves unto You. In the form of Rudra You are the destroyer of the three worlds and the chief source of the knowledge of the wise. After taking birth from the womb of Devaki, who was bound and unable to move, You immediately separated Yourself from her.”

According to a famous passage in the Samaveda: “Etad ghora āṅgirasaḥ kṛṣṇāya devakī-putrāyokta…”

“The sage named Ghora of the Angirasa lineage said that after surrendering himself unto Krishna, the son of Devaki, he immediately departed from this world.”

The Gita While praising Shri Krishna, Arjuna’s following words in the Gita are highly significant in accepting Krishna as the Supreme Brahman: “Paraṁ brahma paraṁ dhāma Pavitraṁ paramaṁ bhavān □

Puruṣaṁ śāśvataṁ divyam Ādi-devam ajaṁ vibhum □” (Gita 10.12)

“You are the Supreme Brahman, the Supreme Abode, the Supreme Purifier, the Eternal Divine Person, the First among the gods, unborn and all-pervading.”

Shri Krishna says about Himself: “Pitāham asya jagato mātā dhātā pitāmahaḥ.” (Gita 9.17). “Mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya.” (Gita 7.7)

“I am the father of this universe, the mother, the sustainer, and the grandsire. There is nothing whatsoever beyond Me or superior to Me.”

Elsewhere Shri Krishna says: “Brahmaṇo hi pratiṣṭhāham
Amṛtasyāvyayasya ca □ Śāśvatasya ca dharmasya
Sukhasyaikāntikasya ca □” (Gita 14.27)

“I alone am the foundation of the immortal and imperishable Brahman, of eternal dharma, and of absolute bliss.”

The Mahabharata

Bhishma, the great warrior and teacher who was the embodiment of truth and righteousness, says regarding Shri Krishna: “Etat param ekaṁ brahma, etat param ekaṁ yaśaḥ; Etad akṣaram avyaktam, etad eva śāśvataṁ mahaḥ.”

“He alone is the Supreme Brahman, the Supreme Reality. He alone is the unmanifest, imperishable, and eternal radiance.”

In the Bhishma Parva, Bhishma recounts the statements of all those sages who spoke regarding Shri Krishna: Narada — Lord Shri Krishna is the Lord of all worlds. Shukadeva — He is the God even of the gods, and He is the ancient Vishnu. Vyasa — He is the deity even of the gods. Sanat Kumara — He alone is the Eternal Supreme Person.

Shrimad Bhagavatam

According to Shri Vedavyasa: “Ete cāṁśa-kalāḥ puṁsaḥ Kṛṣṇas tu Bhagavān svayam □ Indrāri-vyākulaṁ lokaṁ Mṛḍayanti yuge yuge □” (Bhagavatam 1.2.28)

“All the various incarnations are portions or partial manifestations of the Supreme Brahman, who descend from time to time only to bring relief and joy to worldly beings afflicted by demonic suffering. Other incarnations are merely partial manifestations of the Lord, but Krishna alone is Bhagavan Himself."

Brahma addresses Krishna in these beautiful words: "Aho bhāgyam aho bhāgyaṁ Nanda-gopa-vrajaukasām □ Yan-mitraṁ paramānandaṁ Pūrṇaṁ brahma sanātanam □" (Bhagavatam 10.14.32)

"How greatly fortunate are those residents of Vraja ruled by Nanda, whose dear friend and companion is Shri Krishna—the Eternal Brahman and embodiment of complete bliss."

Shiva offers his tribute in these words: "Sarvaṁ hi brahma paraṁ jyotir Nāda-brahma sanātanam □ Sa paśyanty amalātmāna Ākāśam iva kevalam □" (Bhagavatam 10.63.64)

"You alone are the secret of the supremely radiant Veda. You are known as Brahman, as Nāda-Brahman. Persons of pure intellect and spotless inner consciousness perceive You as all-pervading like the sky and acknowledge Your universal sovereignty."

Other Scriptures

According to the Brahma Purana: "Kṛ" or "Bhū" essentially convey the same meaning—that of existence. "Na" signifies cessation, that is, bliss free from complications. True Existence and complete Bliss together constitute the Supreme Brahman. Wherever Existence and Bliss are present, there also is Consciousness."

According to the Brahma Vaivarta Purana: "Mahāvirāṭ mahāviṣṇus Sarvaṁ tasya janako vibho."

"O Krishna, You are the Great Cosmic Being and the father even of Mahavishnu, who himself is but a portion of You."

According to the Brahma Samhita: "Īśvaraḥ paramaḥ kṛṣṇaḥ Sac-cid-ānanda-vigrahaḥ □ Anādir ādir govindaḥ Sarva-kāraṇa-kāraṇam □"

"Krishna, who is known as Govinda, alone is the Supreme Brahman. His form is eternal, conscious, blissful, and transcendental. He is beginningless, the origin of all creation, and the sole ultimate cause of all causes."

Elsewhere in the same scripture it is said: "Rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan Nānāvatāram akarod bhuvaneṣu kintu □ Kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi □"

“He manifests Himself in the world through incarnations such as Rama and others. But His complete manifestation took place in the form of Krishna. I worship that Primeval Person Govinda.”

The uniqueness of this scripture lies in expressing the ultimate truth in an extremely concise manner. In its conclusion it is declared that Shri Krishna is the condensed embodiment of Existence, Consciousness, and Bliss; He is the Supreme Brahman, eternal, the origin of all, and the cause of all causes.

Chaitanya Charitamrita, Its author makes this unmistakable declaration: “Svayaṁ Bhagavān Kṛṣṇa, Kṛṣṇa paratattva, Pūrṇa-jñāna, pūrṇānanda, parama-mahattva.”

“Krishna alone is Bhagavan Himself; Krishna alone is the Supreme Reality. He is complete knowledge, complete bliss, and the highest greatness.”

Finally he says: “Īśvara parama Kṛṣṇa svayaṁ Bhagavān.”

“Krishna alone is the Supreme God; Krishna alone is Bhagavan Himself.”

According to Adi Shankaracharya: “There exist countless universes, each with its own Brahma, Vishnu, and Mahesh; and over all of them is Mahavishnu, who himself is but a portion of Shri Krishna.”

The same support is found in the words of the great champion of Advaita philosophy, Paramahamsa Parivrajak Shri Madhusudan Saraswati, as written in his work Advaita Siddhi and also in the Gita: “Vaṁśī-vibhūṣita-karān nava-nīrada-ābhāt

Pītāmbara-dara-aruṇa-bimba-phalādharoṣṭhāt □ Pūrṇendu-sundara-mukhād aravinda-netrāt Kṛṣṇāt paraṁ kim api tattvam ahaṁ na jāne □”

“He whose lotus hands are adorned with the flute, whose complexion resembles a fresh raincloud, who wears yellow garments, whose lips are full like the bimba fruit, whose face is beautiful like the full moon, and whose eyes resemble lotuses—I know of no reality superior to Shri Krishna.”

For the true meaning of “Krishna”—which has been expressed differently through various sources—we must look at the following verse from Nama Kaumudi: “Tamāla-śyāmala-tviṣi Śrī-Yaśodā-stanandhaye □ Kṛṣṇa nāmnorūḍhir iti Sarva-śāstra-viniścayaḥ □”

"The accepted and traditional meaning of the name Shri Krishna according to all scriptures is this: the dark-complexioned son of Yashoda, whose hue resembles the tamala tree."

From the above quotations it is decisively established that Shri Krishna alone is the Supreme Brahman, as declared in the Shruti: "Ekam eva advitīyam" — "The One without a second." Shri Krishna alone is the Supreme Brahman, Supreme Bliss, the Lord of Maya, and greater even than the greatest divine manifestations. Shri Krishna alone is the origin of all and the cause of all causes. Shri Krishna is the manifest form of the immutable Brahman. Even Mahavishnu is but His partial manifestation.

Opposing attributes exist within Him simultaneously. Nothing can be subtler than Him, nor greater than Him. "Aṇor aṇīyān mahato mahīyān"—smaller than the smallest and greater than the greatest—both these opposing qualities find their principal basis in Him. In Him the six divine qualities exist in their highest fullness: Sovereignty Power, Fame, Beauty and Prosperity, Renunciation & Knowledge

Shri Krishna is not merely an incarnation of God; rather, He is Bhagavan Himself. He is the Complete Incarnation, the manifest form of the attributeless Brahman. Though He descended upon this earth in a finite form, He displayed extraordinary and unparalleled miracles in the actual field of action—miracles not demonstrated by any other incarnation. He is worshipped by all the gods, including Brahma and Rudra.

Importance of Remembering the Name of Shri Krishna

“Whether knowingly or unknowingly,
if a person utters any Name of God,
his sins are destroyed just as fuel is consumed by fire
in every circumstance.”

In the Shrimad Bhagavatam, the Gita, and other scriptures, the wonderful glory of remembering His Name is clearly seen.

In the Bhagavatam it is written: “Sarveṣām apy aghavatām idam eva suniṣkṛtam □ Nāma-vyāharaṇaṁ viṣṇor yatas tad-viṣayā matiḥ □” (Bhagavatam 6.2.10)

“By the constant chanting of the Name of Vishnu, the sins of all categories of sinners are atoned for, because through it the attention of God is drawn toward the chanter. Thereafter, God Himself becomes the protector of the one who chants.”

In the same Skandha it is said: “Ajñānād athavā jñānād uttamaśloka-nāma yat □ Saṅkīrtitam aghaṁ puṁso dahed edho yathānalaḥ □” (6.2.18)

“Whether knowingly or unknowingly, if a person utters any Name of God, his sins are destroyed just as fuel is consumed by fire in every circumstance.”

A similar statement is found in the Twelfth Skandha: “Patitaḥ skhalitaś cārtaḥ Kṣutvā vā vivaśo bruvan □ Haraye nama ity uccaiḥ Mucyate sarva-pātakāt □” (12.12.46)

“Even a degraded, fallen, diseased, or sneezing man, if helplessly and loudly says, ‘Obeisance unto Hari,’ becomes freed from all sins.”

Gita, In the ninth chapter Shri Krishna says: “Man-manā bhava mad-bhakto Mad-yājī māṁ namaskuru □” (Gita 9.34)

“Fix your mind upon Me, become My devotee, worship Me, and bow down to Me.”

Narada Purana “Hare Keśava Govinda Vāsudeva Jagannmaya □ Ity uccārayanti ye nityaṁ na hi tān bādhate kaliḥ □”

“Those who daily chant the names Hari, Keshava, Govinda, Vasudeva, and other Divine Names cannot be harmed by the Kali Yuga.”

“Svapan bhuñjan vrajan tiṣṭhann Uttiṣṭhann api bhāṣaṇe □ Cintayed yo hare-nāma Tasmai nityaṁ namo namaḥ □”

“I bow again and again to the one who remembers the Name of Hari every moment—in dreams, while walking, while eating, while rising, and while speaking.”

Maharshi Jaimini says: “Hṛdi bhāvayatāṁ bhaktyā Bhagavantam adhokṣajam □ Yaḥ ko’pi dehiko doṣo Jāta-mātro vinaśyati □”

“If those who worship the Lord with hearts filled with devotion become afflicted even slightly by bodily defects, those defects quickly disappear.”

In the words of Mahatma Bhishma: “Kṛṣṇa Kṛṣṇeti japatāṁ Na bhavo nāśubhā matiḥ □ Prayānti paramāṁ gatim Tamasas tat paraṁ padam □”

“Those who chant the Name of Shri Krishna do not return again to this worldly existence, nor are their minds seized by impure thoughts. They attain that supreme state beyond darkness.”

Complete Surrender to Shri Krishna

“O Bharata, in every way take refuge
in that God alone, for through His grace
you shall attain supreme peace and the eternal abode.”

The teachings of the Gita are filled with the spirit of complete self-surrender, whose highest aim is the attainment of the bliss hidden within the Universal Soul—the soul established in every living being.

The final teaching of the Gita is surrender in every way. All actions are ultimately dedicated to the Chosen Lord who dwells in the hearts of all beings and controls their actions. Through such surrender, the soul becomes free from all sins and sorrows and attains that supreme peace filled with eternal bliss.

In the eighteenth chapter of the Gita there is a direct command to seek refuge in God: “Tam eva śaraṇaṁ gaccha Sarva-bhāvena Bhārata □ Tat-prasādāt parāṁ śāntiṁ Sthānaṁ prāpsyasi śāśvatam □” (Gita 18.62)

“O Bharata, in every way take refuge in that God alone, for through His grace you shall attain supreme peace and the eternal abode.”

Again, in the same chapter this command is given: “Man-manā bhava mad-bhakto Mad-yājī māṁ namaskuru □ Māṁ evaiṣyasi satyaṁ te Pratijāne priyo’si me □ Sarva-dharmān parityajya Māṁ ekaṁ śaraṇaṁ vraja □ Ahaṁ tvā sarva-pāpebhyo Mokṣayiṣyāmi mā śucaḥ □”

“Fix your mind upon Me, become My devotee, worship Me, dedicate all actions unto Me, and completely destroy your ego while considering Me your everything. Thereafter you shall attain Me alone. This I tell you truly, because you are dear to Me.” “Abandoning all other refuges, come into My shelter alone. Do not grieve; I shall free you from all sins.”

From the above quotations from various scriptures, we arrive at the following conclusions:

Shri Krishna alone is the Eternal Supreme Brahman, the origin of all, the cause of all causes, and worshipped by all the gods. Therefore, He alone is Bhagavan, and He alone should be worshipped with heart and soul.

By the constant chanting of His Name, the soul becomes freed from all sins. Even the greatest sinner can benefit by following this path.

Complete self-surrender is necessary. Even women and Shudras may take refuge in this path.

“Māṁ hi Pārtha vyapāśritya Ye’pi syuḥ pāpa-yonayaḥ □ Striyo vaiśyās tathā śūdrās Te’pi yānti parāṁ gatim □” (Gita 9.32)

“O Arjuna! Women, Vaishyas, Shudras, and even those born in sinful conditions—whoever they may be—if they take refuge in Me, they too attain the supreme state.”

Ashtakshara Mahamantra

“ Śrī Kṛṣṇaḥ Śaraṇaṁ Mamaḥ

“Shri” signifies Lakshmi and divine glory.
“Krishna” means the Supreme Brahman.
“Sharaṇam” means refuge and protection
from worldly bondage and transient life.
“Mama” means “mine.”

Therefore, the great Acharya Shri Mahaprabhu Vallabhacharya, the propounder of Brahmavada and the Pushti Bhakti Path, established the worship of Shri Krishna and complete self-surrender through the "Ashtakshara Mahamantra":

"Śrī Kṛṣṇaḥ Śaraṇaṁ Mamaḥ"

"Shri" signifies Lakshmi and divine glory. "Krishna" means the Supreme Brahman. "Sharaṇam" means refuge and protection from worldly bondage and transient life. "Mama" means "mine."

Just as fire blazes forth through the wind, similarly through the power of the mantra the seeker's spiritual practice becomes increasingly powerful. The mantra is a mass of radiant spiritual energy that awakens supernatural powers. Constant repetition of this mantra generates and nourishes creative power and makes every aspect of spiritual life peaceful. If the soul chants this mantra with concentrated mind while meditating deeply upon its profound meaning, then the realization of Divine proximity will begin to arise naturally and swiftly. Since the time of Mahaprabhu Vallabhacharyaji until today, Vaishnavas have continued to receive initiation through this very mantra. It is called the Mahamantra because:

It is centered entirely upon the teachings of the Gita and the Shrimad Bhagavatam, and Shri Krishna Himself has commanded it. It leads the devotee toward the supreme goal of devotion to the Supreme Brahman, through which the highest fruit is attained; whereas the benefits of worshipping lesser deities remain limited. It purifies the heart and destroys sins. It helps in attaining the ninefold devotion described in the Shrimad Bhagavatam. It fulfills every need and desire of the devotee.

Each syllable of this Mahamantra possesses its own separate significance, which is as follows:

"Shri" - It grants wealth and prosperity. "Kṛ" - It burns away sins. "Ṣṇa" - It destroys worldly and otherworldly sufferings. "Śa" - It liberates one from the cycle of birth and death. "Ra"- It grants Divine knowledge. "Na" - It strengthens devotion toward God. "Ma" - It deepens love toward the Guru who teaches Divine service. "Maḥ" - It grants Divine proximity.

Free from restrictions of caste, religion, or lineage, this mantra may be chanted at any time and under any circumstance.

This Mahamantra has three forms:

Adhibhautika (Physical Form) The syllables of the mantra themselves are the Adhibhautika form.

Adhyatmika (Spiritual Form): The Shrimad Bhagavatam, which describes the divine pastimes of Krishna, is the Krishna-form; and Subodhini—the commentary written by Shri Vallabhacharya which reveals the profound meanings of the Bhagavat pastimes—is the Radha-form. From the Bhagavat one attains bliss; from the Subodhini, supreme bliss; and from both together, complete bliss.

Adhidaivika (Divine Form): The rasa-filled form of Krishna and Radha —the beloved and lover of the divine realm of Vraja, filled with indescribable radiance and beauty, whose vision grants the devotee immeasurable bliss.

It should be remembered that while performing Japa, we must constantly remain aware of our weaknesses—not in order to discourage the mind or weaken the soul, but in order to overcome them through divine help. Through this practice we become skilled in self-examination, by which the pettiness of our sins and the deceitfulness of the heart become directly visible to us. Through continuous practice, the soul of the supplicant becomes strengthened and devotion grows vibrant.

The creation and nourishment of the spirit of praise is even more important. Proper disposition and purity of mind are essential. The combination of egoistic nature with humble prayer would only be absurd. Before prayer begins, the state of mind must become favorable. We must sanctify our entire life and every aspect of it. We should understand all existence as belonging to God, and every action of our life should be connected with Him.

Harmony between praise and action, and balance between feeling and conduct, are necessary. Our life should be full of renunciation. We should not become reverent only during Japa; rather, the influence of Japa should spread into every division of the day, every action, and every tendency of the mind. The awareness that God is always present among us should remain constantly awakened.

Here it would not be inappropriate to say that this Mahamantra may equally be used for both Japa and Kirtan. Japa is performed alone and in solitude, but when the mantra is sung loudly either alone or among a gathering of devotees, with or without musical instruments, it is called Kirtan.

Kirtan holds an important place in the method of worship. Intense emotion, boundless love, and absence of all selfish motives are essential for Kirtan. Like divine grace, its benefit is twofold—it purifies both those who perform it and those who hear it.

The importance of Kirtan is clearly expressed in the Shrimad Bhagavatam: “Kaler doṣa-nidhe rājan Asti hy eko mahān guṇaḥ □ Kīrtanād eva kṛṣṇasya Mukta-saṅgaḥ paraṁ vrajet □”

“O Parikshit! Though the Kali Yuga is a reservoir of faults, there is one great virtue in it: by singing the Name and glories of Shri Krishna, a person becomes freed from all attachment and attains the Supreme Brahman.”

In Purushottama Sahasranama, Mahaprabhuji says: “Śrotavyaḥ sakalāgamaiḥ Kīrtitavyaḥ sadā Hariḥ □ Smartavyaś cātma-vittamaiḥ □”

“Through hearing, the true knowledge of the Vedas is attained; through Kirtan, the mind becomes purified; and through remembrance, Self-knowledge is attained.”

How Kirtan purifies the mind is described in the Shrimad Bhagavatam in this way: “Praviṣṭaḥ karṇa-randhreṇa Svānāṁ bhāva-saroruham □ Dhunoti śamalaṁ kṛṣṇaḥ Salilasya yathā śarat □”

“Entering through the ears into the lotus-heart of devotees, Shri Krishna removes all impurities from it, just as the autumn season purifies the waters of rivers.”

Therefore Shri Harirayaji—a famous descendant of Mahaprabhuji—declares in unmistakable words: “Aṣṭākṣara-mahāmantraḥ Kīrtanena viśeṣataḥ □”

“This Mahamantra should especially be chanted through Kirtan.”

In conclusion, we may say that the effect of this Mahamantra is ultimately far greater than that of other mantras, because the worship of the Supreme Brahman bestows the highest fruit.

In the ninth chapter of the Gita it is said: “Yānti deva-vratā devān Pitṝn yānti pitṛ-vratāḥ □ Bhūtāni yānti bhūtejyā Yānti mad-yājino’pi mām □” (Gita 9.25)

“Worshippers of the gods go to the gods; worshippers of the ancestors go to the ancestors; worshippers of spirits go to the spirits; but My devotees come to Me.”

Dr. Radhakrishnan, expressing his thoughts on the above verse, says: “At different stages of growth and development, radiant deities and departed spirits are worshipped by human beings. But all these are limited forms of the Supreme Brahman, and they are incapable of granting that peace which transcends intellect. The final result of worship is attainment of the object worshipped, and these limited forms can bestow only limited results. Thus the worship of all deities is capable of giving its corresponding fruit. Devotion to lesser deities yields limited results, whereas devotion to the Supreme Brahman grants the highest fruit. All forms of righteous devotion ultimately seek the Supreme Brahman alone.”

Shri Vidvulesh Prabhu’s conclusion regarding this Mahamantra is therefore entirely appropriate: “Ānandaṁ paramānandaṁ Sāyujyaṁ Hari-vallabham □ Yaḥ paṭhec chri-kṛṣṇa-mantraṁ Sarva-jvara-vināśanam □ Taṁ hi dṛṣṭvā trayo lokāḥ Pūtāḥ syuḥ kiṁ nu mānavāḥ □ Madhye ca sarva-mantrāṇāṁ Mantra-rājottamottamaḥ □”

“This mantra destroys every kind of suffering, and whoever chants this Shri Krishna mantra attains bliss, supreme bliss, divine union, and the love of Hari. By merely seeing one who chants this mantra, the three worlds become purified—what then to say of ordinary human beings? Among all mantras, this is the highest and most supreme king of mantras. Truly, it is the essence of the Vedas, the Puranas, the Gita, and the Shrimad Bhagavatam.”